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ABSTRACT

Beginning with the prewar origins and postwar evolution (since 1944) of Polish adult education, this paper describes the tasks and characteristics of cultural workers within the Polish sociopolitical setting, then traces the development of formal training opportunities (graduate, undergraduate, secondary vocational) as well as the dimensions of inservice training. Theory building and research activities are also summarized, especially with regard to the rise of andragogy as a discipline. Numerous footnotes and references are included. (LY)

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# THE ROLE AND TRAINING OF ADULT EDUCATORS IN POLAND

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This Report was prepared by Jindra Kulich
U.B.C. Center for Continuing Education

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## ABOUT THE SERIES AND THIS PAPER

This Occasional Paper is the sixth in a series being published by our Center for Continuing Education. Our aim is to contribute to the field of adult education by publishing monographs which originate here at the University of British Columbia and are deemed to be worthy of reaching a wider audience than would otherwise be the case.

One of the most rapidly developing aspects of the study of adult education at the present time is that of comparative studies. I am pleased to say that my colleague, Mr. Jindra Kulich, is playing a significant part in this movement. He is involved in a variety of projects contributing to the development of scholarship in this field and has taken part in a number of useful international meetings to that same end. His knowledge of several European languages has made it possible for him to publish a large number of significant articles, reviews and other studies, which have assisted adult educators on both sides of the Atlantic (and elsewhere) to understand more fully the work being done by colleagues in other countries.

Several years ago, this department co-operated with the Adult Education Department of the Faculty of Education here at U.B.C. in publishing Mr. Kulich's study of The Role and Training of Adult Educators in Czechoslovakia. The fourth Occasional Paper in this series (December 1969) presented the results of his research on the Training of Adult Educators in East Germany. With the present monograph, he has extended his study to include Poland as well. We are pleased to share in making this further contribution to the literature of this field, from which we all have so much to learn.

Gordon R. Selman
Director

# THE ROLE AND TRAINING OF ADULT EDUCATORS IN POLAND

Adequate provisions for and activity in research and in training of adult educators are of crucial importance to further development of effective adult education in any country. Adequate training provisions for adult educators in Europe, both at the professional and the volunteer level, were lacking until fairly recently. In the last few years, however, the training of adult educators increasingly has come into the centre of interest in West Europe, while it has been given considerable attention in East Europe since the end of the Second World War.[1] This paper will give an account of recent developments in the training of adult educators in Poland.

## ADULT EDUCATION IN POLAND

### From Early Developments to 1944

The beginnings of modern adult education in Poland can be traced back to the turn of the eighteenth century. The character of adult education throughout the nineteenth century was strongly influenced by the political partition of Poland, completed in 1795 and ratified by the Congress of Vienna in 1815. Thus for more than a century, the Polish territory and the Poles have been governed over by and have been subjects of three independent empires, the Kingdom of Prussia (since 1871 the German Empire), the Austrian Empire, and the Russian Empire. Since the economic, social, political and cultural conditions of these empires varied considerably, the government of their respective part of Poland varied too and with it varied the conditions of adult education.[2]

The period between the two world wars, from the unification of Poland in 1918 to the German invasion in 1939 was marked by attemps at eradication of the high illiteracy (attempts which remained only relatively successful), cultural and political

nationalism, and development of provisions for elementary adult education in an effort to upgrade the educational level of the predominantly peasant population. It is interesting to note that theoretical study and sociological research in adult education were carried out during this period.[3]

The Second World War brought about a ruthless, planned destruction of all Polish culture and education in the country once more partitioned, this time between Nazi Germany and the Soviet Union. The conditions became only worse with the German attack on the Soviet Union in 1941 and the subsequent total occupation of Poland by Germany. However, with the methodical destruction of all public and private cultural and educational institutions between 1939 and 1944, activities in these spheres of human and social needs were pursued vigorously by the widespread underground movement which encompassed almost all teachers, adult educators, university faculty and cultural leaders. Although casualties were high among these underground workers, the cultural and educational underground was successful in maintaining Polish cultural and political consciousness in the face of Nazi attempts at indoctrination.[4]

## Developments After the Second World War

Adult education and broad cultural work played an important role in the difficult post-war reconstruction of the Polish society and its institutions. It is important at this point to define what is considered as adult education in post-war Poland. One of the most influential theoreticians, Kazimierz Wojciechowski, defines adult education as follows:

> As part of adult education we consider those events which are the expression of purposeful, conscious and planned andragogical activity of either short-term or long-term nature. Through this activity adult educators exert influence over working youth and adults in the intellectual, social-moral, esthetical, manual, political and physical domains.[5]

It is important to point out that this definition, in the Polish context, does include a variety of activities of libraries, museums, art galleries, theatres and other institutions, as long as these are planned

consciously with an educational purpose. The intent of the institution or organization in planning the specific activity is thus the deciding factor.[6]

The magnitude of the post-war reconstruction task facing Poland in the economic, cultural and educational field can be illustrated by a few statistics. During the war, six million citizens (out of a population just short of thirty-five million) lost their lives. Thirty-eight per cent of national property and sixty-six per cent of industry were destroyed.[7] Most of the cultural and educational institutions were destroyed and many cultural workers lost their lives. The number of illiterates in 1945 was estimated at between twenty-three and twenty-five per cent.[8] By 1968 over fourteen million people were served through a rebuilt and vastly expanded net of houses of culture and other club-type institutions, while almost six million people were served by public libraries.[9] In the same year an estimated five to six million adults took part in adult education programs.[10] Illiteracy was practically wiped out.

The main tasks of cultural work in the post-war period were listed by Wojciechowski as: literacy; building up the network of public libraries; expansion of workers secondary schools; solving problembs of higher education for workers; increasing the general level of culture and rationalization of the uses of leisure; and among the most recent tasks the increasing of academic and vocational qualifications of the workers, and sustained effort at increasing the quality of adult education and of self-education.[11]

The development of adult education since 1944 can be divided into three main periods.[12] In the first period, from 1944 to 1949, the main tasks were the reconstruction of the state and society, the renaissance of Polish culture in the former German territories, and the re-establishment and expansion of adult education institutions. This period is also marked by a lively discussion of the philosophical and theoretical foundations of adult education among the representatives of the liberal and the socialist and communist direction, as well as by the foundation of several journals in the broad cultural work field; among these were two journals important to adult education,

Oswiata i Kultura (Education and Culture) and Praca Oswiatowa (Work in Adult Education).

The second period, from 1950 to 1956, is marked by the victory of dogmatic orthodox communist ideology in Poland, with corresponding consequences in the field of cultural work. The reconstruction of adult education institutions was completed, but further development was restrained by the excessive process of centralization and bureaucratization. In harmony with the situation in other East European countries, voluntary associations and special interest clubs were ordered to disband and journals ceased publication. Although the struggle for literacy was practically won during this period, most of the remaining adult education activities became propagandistic rather than educational; mass propaganda in response to immediate needs of the Polish United Workers Party (The Polish Communist Party) pushed aside systematic educational programming. This dark period came to an end with the Polish thaw of 1956 which marked the beginning of the end of the dogmatic Stalinism in East Europe.

The last, third period in the post-war development of adult education in Poland, extends from 1956 on to the present. The relative liberalization in the wake of the ideological-political changes in 1956 allowed an outburst of initiative at the local and district level and a great expansion of voluntary associations, special interest clubs, and cultural institutions. In systematic programming, elementary, secondary and vocational workers' schools were expanded and work in this area of adult education was intensified. Research activity, especially sociology, which was supressed during the previous period, was revitalized and publications in adult education increased dramatically.[13]

The development of adult education in post-war Poland was enhanced by legislation aimed at or having bearing on provisions for adult education. Among such legislation was the 1946 Decree on State and Public Libraries; the 1949 Act Regarding the Liquidation of Illiteracy; a Government Decree of 1956 charging the Ministry of Education, other ministries and the industrial enterprises with responsibility

for education of employees (between the ages of 18 and 30 years) who did not complete elementary school; the 1961 Act Regarding the Development of Training and Education; the 1965 Government Resolution Regarding the Raising of Qualifications of Workers in the National Economy; and the 1970 Decree Regarding Compulsory In-Service Training of Key Personnel.

The overall provision of adult education is carried out under the supervision of the Ministry of Education and its local officials. It is carried out primarily by the school system, financed fully by the state and charged with the responsibility of academic and vocational education of adults at the elementary and secondary general and vocational levels, and by the out-of-school system, financed primarily from fees and charged with responsibility for education in the humanities, in-service training, cultural and physical recreation, hobbies and other activities. Broad cultural activities, including the work of public libraries and the houses of culture have been transferred to the Ministry of Culture and Art in 1951. Voluntary and special interest associations include clubs organized by the trade unions in factories and business concerns, the Society for the Dissemination of Knowledge (Towarzystwo Wiedzy Powszechnej) established in 1950, the primarily urban Society of Socialist Youth (Zwiazek Mlodziezy Socjalysticznej) and the Society of Rural Youth (Zwiazek Mlodziezy Wiejskiej) formed in 1957 by division of the Society of Polish Youth (Zwiazek Mlodziezy Polskiej) into two organizations. Co-ordination of activities in adult education among these and other organizations and institutions is provided through the Commission on Adult Education (Komisje Oswiaty Doroslych) established by the Ministry of Education in 1960.

The variety of organizations and institutions in the broad field of cultural work is classified by Wojciechowski into seven networks:

(1) the network of workers' schools and courses,
(2) the network of public libraries,
(3) the network of museums,
(4) the network of people's universities,

(5) the network of club-type centres (village centres, clubs, houses of culture),

(6) the network of physical education and tourist clubs, and

(7) the network of recreation centres.[14]

In addition to these networks there is the closely related work of educational publishing houses, radio and television.

Reviewing the development of cultural work in Poland in the last twenty-five years, Cwiakowski points out the increasing professionalization and claims that the following were crucial contributing factors: (1) increase in the educational role of cultural work, (2) its mass character and integration into the socialist educational system, (3) expansion of cultural needs of the workers and the resulting necessity to form special cultural and educational institutions, and (4) systematically progressing institutionalization of cultural work within the framework of state administration as well as in other social activities.[15] At the centre of this process is the professional adult educator and cultural worker whose role in the contemporary Polish society will be discussed next.[16]

## THE POLISH ADULT EDUCATORS AND THEIR ROLE

Although exact statistics about the number of adult educators active in the field at the various levels are not available, estimates in 1970 place the number of all cultural workers at 100,000,[17] and the number of professionals at 20,000.[18] This considerable number of field workers is regarded as a crucial factor in further ideological-political, economic and cultural development of the socialist state on its road to Communism.

The ideological influence and the political control exercised over all educational and cultural work by the United Workers Party (Polska Zjednoczona Partia Robotnicza) is of crucial importance in understanding the role of the adult educators in Poland. The adult educators must not only have the necessary expertise in their field, but they must be politically reliable and ideologically

committed to the Party platform.[19]

The ideological-political commitment is especially demanded of the professional cultural worker whose role and tasks, according to Cwiakowski, "emanate from the social function of cultural work as well as from the total political, economical and cultural situation in the state". Cwiakowski deduces from this the following tasks for the cultural worker:

(1) to exercise influence on the formation of social consciousness of the workers in the spirit of Marxist-Leninist ideology;

(2) to stimulate, develop and satisfy many-sided cultural interests;

(3) to popularize scientific findings and art;

(4) to organize and render professional assistance in the area of individual and collective self-education;

(5) to organize and render professional assistance to individuals and groups engaged in various amateur art activities; and

(6) to organize recreation and entertainment in free time.[20]

In order to leave no doubt about the final task of all cultural work and the role of the cultural worker, Cwiakowski immediately restates this at the end of his list of tasks:

> The outlined social-professional tasks of cultural workers assist in the realization of the cultural politics of the state, and aim at the heightening of the cultural level of the workers and the further development of Socialist culture....the social-professional activity of the cultural worker has a social-political character. As a result, the cultural worker is basically a social-political activist. However, the work of the cultural worker also has a pedagogical character since its final task is to produce specific educational results.[21]

The importance of the personal example of the adult educator in influencing adults is stressed very often in East European literature. Mazurkiewicz combines this with a love for one's work as a part of the 'culture of the adult education work':

> Adult education should be carried out with positive attitude and love. One of the characteristic marks of this work is the presentation and illumination of examples. The adult educator himself should be a good example in carrying out work entrusted to him, should be a good example through a general striving to develop his own personality.[22]

In his analysis of the cultural workers, Golaszewski came up with the following list of required attitudes and skills, which will serve as a further example of Polish perception of the cultural worker:

(1) Consideration for both individual and social cultural needs;

(2) political commitment;

(3) commitment to the cause of socialist culture;

(4) resolution to realize the cultural needs of individuals and of society;

(5) high personal moral standard serving as a social example;

(6) high intellectual standard and commitment to continuous learning;

(7) ability to deal with people;

(8) high standard of social consciousness;

(9) wide general interest as well as knowledge in depth of a specific scientific discipline or art form;

(10) organizational skills; and

(11) stance of an educator.[23]

It is interesting that Golaszewski also compiled a list of negative attitudes, harmful to adult education, which he found among the subjects in his study: (a) consideration for oneself in the first place, (b) dissatisfaction with own work and with work of colleagues, (c) superiority complex, (d) extreme reliance on 'practicism' and negation of theory, (e) theorizing without adequate relationship to practice, (f) extensive reliance on own work, (g) distrust of others, (h) inertia in work, and (i) careerism.[24]

Some of the negative attitudes found by Golaszewski may be understood against the background of the relatively low social

position of cultural workers and the high fluctuation among them, found throughout East Europe. In spite of the importance ascribed for many years by the Party to cultural work, Wojciechowski states as late as 1969 that the estimated 100,000 cultural workers do not have adequate social status and do not form a cohesive social unit; in view of their social position, Wojciechowski claims that they do not have any strong influence on public opinion in matters of culture and that society does not take sufficiently into consideration their opinion in the formation of cultural policies and in practical cultural-educational matters.[25]

Golaszewski contributed considerably to drawing up the profile of the Polish cultural worker.[26] Some of his findings were cited already. Among other findings is the profile of 105 directors of adult education institutions with respect to age, education, party membership, length of employment in cultural work, and previous employment:

Age

Of the 105 respondents, one was below 20 years of age, 19 were in the 20-29 year category, 26 were between 30 and 39 years, 37 were between 40 and 50 years, and 22 were over 50 years old. Golaszewski points out the importance of the age factor in terms of maturity on one hand and senility on the other. He found age to have influence on how the participants and the community regard the director; optimum age was found to be between 30 and 50 years.[27]

Education

Eighteen of the respondents had only elementary schooling, 59 completed secondary schooling and 28 of the 105 directors had at least some post-secondary schooling. Golaszewski found that directors with higher education were able to function much better, but stayed a relatively short time in their position. Attitude toward the need for higher education was found changing positively.[28]

Party Membership

A significant majority of the 105 directors (78) were members of the United Workers Party, while 17 were members of the United Peasant Party and 10 had no political party affiliation.[29]

Length of Employment in Cultural Work

Sixteen of the respondents were employed in cultural

> work less than three years, 44 were employed in such work between three and five years, and 45 were thus employed for more than five years. This reflects the requirement of two to eight years of experience in cultural work to qualify for the position, depending on the category of the institution. However, Golaszewski found in his study that not all cultural workers with sufficient years of experience in the field have the necessary skills and personality to do the director's job.[30]

Previous Employment

> Almost half of the directors (47) were former teachers, 21 came from other cultural activities, 19 were former party or trade union officials and 18 came from other occupations.[31]

On the basis of his study Golaszewski also devised a nomenclature of professional cultural workers according to their function:

(1) Cultural worker in public administration bodies and in social-political mass organizations. Functions: administration of cultural policy; co-ordination of adult education and cultural work; control of activities of cultural institutions.

(2) Director of cultural institutions. Functions: responsibility for overall program of the institution; selection, direction and supervision of staff; securing of ways and means of carrying out the program of the institution.

(3) Teacher in schools for adults. Functions: to teach at the basic, elementary and secondary levels. (Only a few of these teachers are full-time teachers of adults, most are regular school teachers engaged to teach night school.)

(4) Librarian. Functions: making printed materials more accessible; educational and counselling contact with readers.

(5) Lecturer. Functions: popularization of science in their own specialized field.

(6) Instructor of amateur ensembles. Functions: range from consultation to amateur ensembles, to direction of productions.

(7) Leader of special interest groups (study circles, hobby clubs, amateur ensembles and others). Functions: usually to inspire and establish the group and to co-ordinate its activities.

(8) Cultural work consultant. Functions: orientation about cultural policy, developments in art and science, and adult education theory and research; visitations of adult education and cultural programs and institutions; preparation of bibliographies; organization of conferences for cultural workers.

(9) Specialist consultant. Functions: consultation to institutions and special interest groups on specific problems in their field of speciality in science or art.

(10) Instructor-organizer. Functions: liaison between special interest groups and the home base institution; preparation of the work-program with the group; creating conditions favourable to the activities of the groups.[32]

It should be evident that the professional cultural workers in the variety of positions and functions outlined by Golaszewski require adequate training appropriate for their level of work. However, Skonka claims that although it is difficult to estimate the actual number involved, due to the rapid expansion of the field many professional adult educators lack appropriate training in adult education and even lack pedagogical training, and thus adult education is carried out by devoted and enthused, but ill-prepared amateurs in professional positions.[33] Wojciechowski states that the qualifications of cultural workers are insufficient and deplores the lack of demand on the part of agencies and institutions for training in cultural work as a condition of employment; he sees as one of the reasons the general shortage of university-trained cultural workers and points out that according to a projection prepared in 1968 the field can absorb 1,000 university graduates in cultural work annually for years to come.[34] Skonka attacks the rationalizations, made in view of the unsatisfactory professional qualifications, that required knowledge and skills in adult education can be acquired in practice, through trial and error, and not only through systematic study; he stresses that the science of education has to be studied in an organized way in its theory which then has to be practiced to acquire the necessary skills.[35]

With the increasing need and demands for adquate training, illustrated in the preceding paragraphs, it would be appropriate to examine next the provisions for training.

## OVERVIEW OF TRAINING PROVISIONS

A two year postgraduate program for the training of adult educators and social workers was already established at the Free University of Warsaw sometime between the two world wars. During the same period, the Institute of Adult Education at Warsaw provided in-service training and consultation to part-time adult educators and volunteers, as did the Central Library of Adult Education of the Ministry of Education.[36]

Training provisions established after the Second World War were abolished during the early 1950's when ideological propagandizing replaced research and systematic study in social sciences. With the general ideological-political thaw after 1956, training provisions at all levels were re-established and grew rapidly. By 1968 provisions for pre-service and in-service training at the secondary technical, the undergraduate and the graduate university levels, expanded to contain major elements of a national training system.

In view of the close connection between the Polish planned national economy and planned educational and training provisions, the training provisions for cultural workers are closely related to qualifications for the various positions prescribed by the authorities. The qualifications currently prescribed distinguish training at three levels as follows:

(1) Graduate university level.[37]

As training at this level is accepted:

(a) masters degree with major or minor in adult education; or

(b) masters degree in sociology, pedagogy, psychology, philosophy, history, ethnography and art; or

(c) masters degree in other field, supplemented by the State Extra-Mural Program in Adult Education and Cultural Work, or qualification course at the third level.

(2) Undergraduate higher education level.[38]

As training at this level is accepted:

(a) graduation from an art academy or other institution designated by the Ministry of Culture and Art; or

(b) secondary school graduation supplemented by the State Extra-Mural Program in Adult Education and Cultural Work, or qualification course at the third level; or

(c) graduation from a teachers college.

(3) Secondary vocational level.

As training at this level is accepted:

(a) graduation from pedagogical secondary school or art secondary school; or

(b) graduation from a general secondary school, supplemented by State Study Program in Adult Education and Librarianship, or by qualification course at the second level.[39]

Training at all three levels is provided as full-time study for those who wish to enter the field of cultural work and as part-time extra-mural study for cultural workers already employed in the field who do not have all of the prescribed academic qualifications. According to Garstecki, some 10,000 persons were enrolled in 1968 in study leading to qualification in cultural work; of these, 500 were enrolled in graduate university level programs, 1,400 were enrolled in undergraduate higher education level programs, and 350 were enrolled in secondary vocational level programs, all with a minor or major in cultural work, while some additional 8,000 were enrolled in university masters programs with a major in pedagogy, sociology, philosophy, philology, history and ethnography and a minor in cultural work.[40] The next two sections of this paper will examine more closely the training provisions for professional adult educators.

## TRAINING AT THE HIGHER EDUCATION LEVEL

During the early post-war reconstruction of higher education in Poland, departments whose main or partial task was the study of adult education were established at the universities of Warsaw, Cracow and Lodz in 1946; chairs of adult education were abolished in 1950, casualties of the dogmatic period of the early 1950's. A token study of adult education was re-established in the Department of Pedagogy at the Warsaw University in 1952, to be absorbed by the Department of Social Pedagogy in 1956. A chair of adult education, re-established in the Department of Pedagogy at the Cracow University in 1955, was reorganized in the following year to form a Department of Culture and Adult Education. In 1957 the University of Warsaw re-established a separate Department of Theory of Adult Education and during the late fifties and early sixties other institutions of higher education established Departments of Culture and Adult Education.

By 1966 the universities at Cracow, Lodz, Poznan, Warsaw and Wroclaw offered masters degree programs with adult education as a minor or major to prepare field workers for cultural work and adult education. Eligible for admission are masters degree candidates enrolled in any academic department of the university who are in their fifth semester, as well as cultural workers in the field who already have a masters degree in any discipline. The cultural work and adult education minor program covers four semesters (a total of 280 contact hours). Candidates for masters degree in other disciplines must enroll as full-time students, taking cultural work and adult education courses along with courses in their major, while field workers with a masters degree in another discipline attend only cultural work and adult education courses as part-time extra-mural students.[41] The universities also offer a Master of Education degree and a Ph.D. with major in adult education.

The Department of Theory of Adult Education of the Warsaw University, as it was reorganized in 1957, became the most prolific and important Polish research and training centre for adult education. The department is staffed by one full professor, three associate

professors and one assistant professor. During the eleven year period from 1957 to 1968 the department graduated 163 masters degree candidates and 9 Ph.D. candidates. The doctoral dissertations covered didactics of adult education (3), social-ethical education (2), vocational pedagogy (2), and adult reading (2).[42]

Agricultural extension agents are trained in the Department of Theory and Organization of Agricultural Extension in the Central School for Agricultural Science at Warsaw. The central task of the department is both research and training, with special emphasis on dissemination of information and construction of principles of methodology for all forms of agricultural extension and rural adult education. The School offers a masters program leading to Master of Engineering in Agriculture (Agricultural Extension) and a doctoral program. During the period between 1963 and 1968, 42 masters degrees and 2 doctorates in agricultural extension were awarded by the School. In the school year 1969-70 a new graduate diploma course for agricultural extension agents, already engaged in the field, was introduced.[43]

Most of the teachers colleges also offer minors and majors in adult education. Among these, the Higher School of Pedagogy at Cracow trains primarily teachers for all levels of schools for adults; the didactics of teaching adults are in the centre of its concern.

The foregoing account seems to indicate that provisions for training in adult education at the higher education level in Poland are reasonably well developed and are still in the process of expansion and adjustment to expressed needs of the field. The next part of this paper will take a look at training at the secondary level.

## TRAINING AT THE SECONDARY LEVEL

As early as 1947-48 the Ministry of Education organized a State Course for Teachers in Adult Education and Cultural Work, but this course too was discontinued during the early 1950's. The Society for the Dissemination of Knowledge established in 1958 a very successful two year correspondence course in didactics for its many lecturers; this course has been subsequently accredited and co-sponsored by the Ministry of Culture and Art.

During the 1960's the Ministry of Culture and Art has established a State Study Program in Cultural Work and Librarianship. The two year full-time program has two streams, the cultural work stream and the librarianship stream, although a designated training centre may choose to offer only one of the streams. Thus far such training centres were established at Wroclaw (1960), Lodz (1961) and Warsaw (1969). Admission requirements include secondary school completion, passing of entrance examination, good health, and acceptable moral standard.[44] Applicants must not be older than thirty years. Given equal entrance examination results, preference is given to applicants who are in a responsible position in cultural work or library.[45] The program at the Warsaw centre, which offers both streams, has the following curriculum:

Cultural Work Stream

First Year: propaedeutics of philosophy; basic problems of the history of science; pedagogy; psychology; esthetical education (music, creative arts, film, theatre); and Polish and world literature.

Second Year: history of cultural work; methodology of cultural work; practicum.

Library Stream

First Year: same as Cultural Work Stream.

Second Year: library science; library organization; bibliographic work; dissemination of technical information; and work with the reader.[46]

In 1967 the Ministry of Culture and Art established a State Extra-mural Study Program in Adult Education and Cultural Work to upgrade cultural workers already employed in the field but with insufficient qualifications. Admission requirements include secondary school completion and passing of entrance examination. The program is under the direct control of the Ministry but the actual teaching is carried out throughout the country in the Regional Methodological Consultation Centres which have been delegated the responsibility for organizing training at the regional level. The thirty month program (five semesters) starts with a three week full-time introductory course; a series of three day seminars are interspersed throughout the program. Candidates must pass an examination and submit written work in each semester. A diploma is awarded to candidates who have successfully passed all semesters, have passed a final examination, and had their diploma thesis accepted.[47]

To upgrade cultural workers who did not complete secondary school, the Ministry of Culture and Art established a State Vocational Course for Cultural Workers, carried out in conjunction with the State Extra-mural Study Program in Adult Education and Cultural Work. To this course are admitted meritorious cultural workers with incomplete secondary schooling who are thirty-five years of age or older (exceptionally, thirty years and older workers are accepted) and who have at least five years of successful experience in paid or voluntary cultural work. The course is eighteen months long (three semesters) and consists of independent study complemented by two day seminars held once a month at the Regional Methodological Consultation Centres. Participants must pass semester and final examinations to qualify for the certificate.[48] In addition to the State Vocational Course for Cultural Workers, a variety of full-time and part-time qualification and upgrading courses is offered at the secondary general and secondary technical levels by regional and district houses of culture, the People's Institute of Arts, and the Central Consultation Centre for Amateur Art (CPARA).[49]

The latest development in the secondary level training of cultural workers is a one year qualification course which is to supplement vocational-technical specialization introduced into general

secondary schools in 1970. Such a full-time course was introduced for example into the program of the People's University at Radawnicy, starting in the summer of 1970. The course is open to secondary school graduates who are eighteen years or older, with preference given to those already active as volunteers in cultural work. The course concentrates on organization of cultural work with sessions on sociology, psychology, pedagogy, science of culture, organization of work, and overview of social, political and cultural problems. Graduates of the course will be qualified for employment as administrators and organizers in club houses, village centres, cultural centres and houses of culture.[50]

It seems that provisions for training of adult educators at the secondary technical level also are relatively well developed and are still expanding. However, adult educators, (like all other vocations and professions), once trained and qualified need continuous updating. Provisions for in-service training will therefore be examined next.

## IN-SERVICE TRAINING

In-service training of cultural workers in Poland is carried out by many government agencies as well as by many voluntary organizations.

At the government agency level this training is carried out for three categories of professional cultural workers: for staffs of regional institutions and organizations by the Central Consultation Centre for Amateur Art (CPARA); for staffs of district institutions and organizations by the Regional Houses of Culture; and for directors of basic local institutions by the District Houses of Culture.[51]

The in-service training programs of the Warsaw City House of Culture can be taken as an example of activities at the government agency level. The Warsaw City House of Culture has been organizing these programs since the late 1950's for cultural workers employed in Warsaw communal institutions. In 1964 these programs were opened to cultural workers in all institutions and organizations. The main

stated aims of the in-service training are: heightening of ideological-political consciousness; continuous updating in pedagogy, psychology and sociology; and continuous updating in methodology of cultural work. The program is designed for three basic categories of cultural workers: officials and administrators; club and cultural centre organizers; and instructors.[52]

Among the voluntary organizations, the Society for the Dissemination of Knowledge is very active in in-service training. Thus for example the Lodz branch of the Society uses the following means of in-service training for its lecturers: conferences on techniques of lecturing (including practice and critique, and lectures on techniques); consultations and inspection with individual discussion or group consultation on questions of techniques; competitions for best lecture in the branch.[53] The Warsaw Branch of the Society introduced in 1967-68 a systematic in-service training program in two streams, adult education and general cultural work. The sessions are held once a week during the winter. The topics in the adult education stream sessions include pedagogy, psychology, sociology, philosophy, social work, organization of adult education and others; faculty from the Warsaw University instruct these sessions. Among participants are officials of the Warsaw School Inspectorate, teachers of adults, and adult educators employed in out-of-school informal programs.[54] In an effort to increase the quality of the work of the Society, the Central Committee presented in 1969 a plan for an in-service training system which would provide the skills of popularization of science in their ideological, scientific and methodological aspects. Such training would be compulsory for all lecturers, consultants and administrators active in the Society.[55]

Within the last few years graduates of professional training programs in adult education are forming alumni groups. The first of these seems to be the Alumni Circle formed in 1967 by graduates of the Warsaw University. The circle grew out of the perceived need of the graduating students in that year to keep in contact with their professors and with each other, to be in touch with research in adult education, and to exchange experience. Graduates at Gdansk, Katowice

and other institutions also are reported to have formed alumni groups, and the Warsaw Alumni Circle is trying to get contact with these groups and to form a federation of alumni circles of adult educators.[56]

Self-education and independent study have a long tradition in Central and East Europe. Many Polish writers stress the necessity of the cultural worker providing a good example of a motivated self-learner and claim that independent study is one of the most important methods of professional continuing education of the cultural worker. Maziarz, among others, develops this theme. Maziarz claims that all forms of professional continuing education should be based on the factor of self-education in the fields of pedagogy, sociology, own field of specialization, methodology, and individual interests. However, self-education can be effective only if it is systematical and planned; therefore, the cultural worker needs outside help. According to Maziarz the best help to the self-learning cultural worker can be provided by the Regional Houses of Culture and other institutions in the form of consultation and guidance.[57]

There are indications that the combination of ongoing self-education and in-service training programs are beginning to be taken seriously in Poland and it will be worthwhile for adult educators elsewhere to observe further development in this crucial area of adult education.

The preceding four sections of this paper have outlined provisions for training and continuing education of adult educators. However, successful and effective training of adult educators at all levels must be based on a body of knowledge assembled through empirical research as well as through conceptualization and theory building. This important background will be discussed in the next section of this paper.

## THEORY BUILDING AND RESEARCH

Theory building and conceptualization in adult education in Poland can be traced back to the period between the two world wars when the Free University of Warsaw and the Institute of Adult Education conducted primarily methodological and historical studies. The Second World War interrupted the first promising steps in research. After the Second World War theory building and research activity increased significantly, but were temporarily arrested by the ideological dogmatism of the early 1950's, only to come forth with new strength after 1956.[58] Institutions and journals abolished around 1950 were being renewed and by 1969 research in adult education was carried out and reported by the universities at Katowice, Krakow, Lodz, Poznan, Warsaw and Wroclaw, by the higher schools of pedagogy at Gdansk, Krakow and Opol, by the higher agricultural schools at Lublin, Olsztyn and Warsaw, and by the Pedagogical Institute at Warsaw.[59]

In 1969 Wojciechowski reviewed the most important literature published since 1944, demonstrating the vigour and breadth of publishing in the late 1940's, renewed after 1956. The following topics are well represented in the literature: general education of adults; vocational education of adults; leisure, free time and participation; adult reading; film in adult education; tourism; amateur art and music; self-education; and history of adult education.[60] Urbanczyk reviewed and classified the post-war development of research and conceptualization during the period 1944-1964 as reflected in the literature:

| | |
|---|---|
| Historical: | developed considerably during the period 1949-1956 and was carried on. |
| Psychological: | developed from late 1950's on; most important studies published were Szewczuk's Adult Psychology (1959) and Renttow's Adult Illiterate Learning (1957). |
| Sociological: | none published 1944-1964 due to suppression of sociology in the early |

| | |
|---|---|
| | 1950's; after 1956 a number of studies on interests of sub-groups of population and on uses of leisure. |
| Theoretical: | several volumes of readings in theory of adult education were published, among these Education and Cultural Activities of Adults (1958), and Adult Pedagogy (1962), both edited by Wojciechowski. |
| Didactical: | most active field of publication, too numerous to single out any title. (However, it is interesting to note that a Polish edition of Thorndike's Adult Learning was published in 1950.)[61] |

The controversy about the place of the discipline of adult education among social sciences is very lively in Poland as it is elsewhere in Europe. The main positions are: (1) andragogy (the discipline of adult education) considered a sub-discipline of pedagogy (Wachowski); (2) andragogy considered a separate discipline independent of pedagogy (Siemienski); (3) pedagogy and andragogy as two sub-disciplines of the overall science of education (Urbanczyk); and (4) a symbiosis of pedagogy and andragogy (Turos and Wojciechowski).[62]

Wojciechowski divides andragogy into three main components: (1) theory of education of adults (with further subdivision into industrial andragogy, rural andragogy, and gerontology); (2) didactics of teaching adults; and (3) history of theory and practice of adult education. As a derivative discipline andragogy draws on findings from developmental and educational psychology, sociology of culture, philosophy, ethics, political economics, hygiene, demography and history.[63]

In a first attempt in Poland at an overview and synthesis of andragogy, published in 1969, Turos rejects both the concept of andragogy as a hand maiden of pedagogy and the concept of andragogy as completely separate and independent from pedagogy; he stresses the generic and historical common roots of pedagogy and andragogy and theorizes that andragogy must build upon pedagogy in the way in

which the adult grows out of and builds upon his childhood.[64]

It seems appropriate to close this brief overview of theory building and research activity in Poland with a summary of a reader assessment of the current state and further development of andragogy during 1966-1985, conducted by the journal Oswiata Doroslych throughout 1968. Respondents commended the development of theory building and research, pointing out the leading position and influence of Polish andragogy on adult education in other East European countries. They also listed deficiencies in research coverage and enumerated needs for expansion of research in the areas of training and upgrading of adult educators, development of theoretical and methodological foundations of the pedagogy of work, study of new ways and means of popularization of science, and broadly based comparative research. Need for new research areas to be introduced, also mentioned by the respondents, included economics of adult education, didactics of higher adult education, educational technology, and broad complex research into dissemination of culture in socialist countries. In questions of methodology the respondents requested that more attention be given to empirical research, to the broadening of the theoretical basis of andragogical research, and to interdisciplinary research. In terms of organization the respondents demanded the establishment of a central Institute for Adult Education as a research and documentation centre and proposed the establishment of a professional andragogical society.[65] Unfortunately neither the institute nor the andragogical society have yet been established.

## CONCLUSIONS

The post-war development of adult education in Poland was significantly influenced by the farreaching social, ideological-political and economic changes which have transformed the state and to a large degree the society. The role of the Polish adult educator must be seen in this context, and the influence and control of the Communist Party (the United Workers Party) must be remembered, to understand the advances and recessions in training and research.

After the temporary setback during the early 1950's, training provisions at both the higher education and the secondary education level have been steadily expanding, although several critics point out that these provisions are still unco-ordinated, unrelated, insufficient and without a long-term goal and implementation plan.[66] Similarly, provisions for in-service training are expanding, especially during the last few years, although critics claim that such provisions are not sufficient as they are infrequent, incidental and often one-sided.[67]

Theory building and research seem to be advancing well since restrictions on these activities were largely removed following the relative ideological liberalization in 1956. As in other countries, critics point out the lack of research in specific areas of adult education and the lack of an overall plan and co-ordination.[68] The unheeded demands for the re-establishment of the Institute of Adult Education as a national research centre can serve as a partial measure of the attitude of the Communist Party and the state authorities towards research needs in adult education.[69] The inability of professional adult educators in Poland to form a professional organization in spite of recurring calls for the establishment of a Polish Society of Adult Educators may be taken as an indication of the lack of identification on the part of many persons active in the field, with their colleagues and with adult education.[70]

The further development of adult education institutions and organizations, of training provisions for professional adult educators and volunteers, and of theory building and research, will to a significant degree be determined by the overall ideological-political climate in Poland and in the other East European states. Given a period of relative stability and ideological relaxation, research activity is likely to expand and will begin to bear fruit both in the training of adult educators and in the further development of adult education in Poland.

## FOOTNOTES

[1]Provisions for training both professional adult educators and volunteers at all levels are well developed in most East European countries. Unfortunately, very little is known about these programs, even in the neighbouring countries, and only very few accounts are available in English. Among these are: Jindra Kulich, The Role and Training of Adult Educators in Czechoslovakia (Vancouver, Faculty of Education and Department of University Extension, The University of British Columbia, 1967); Dusan M. Savicevic, The System of Adult Education in Yugoslavia (Notes and Essays Series, No. 59; Syracuse, University College, Syracuse University, 1968) which contains a very useful chapter on the training of adult educators; and Jindra Kulich, Training of Adult Educators in East Germany (Occasional Papers in Continuing Education, No. 4; Vancouver, Department of University Extension, The University of British Columbia, 1969).

[2]The only comprehensive account of the development of adult education in Poland, available in English, is Adult Education in Poland during the Nineteenth and Twentieth Centuries, by Antoni Wojcicky, a doctoral dissertation published by the author at Cambridge, Massachusetts, in 1951; the study covers developments up to 1948. Only a few scattered articles cover developments in Polish adult education since that time.

[3]For a brief outline of these activities see Wojcicky, op. cit., pp.57-58.

[4]For an account of this successful struggle against Nazi cultural and educational domination see Wojcicky, op. cit., pp. 75-87.

[5]Kazimierz Wojciechowski, Wychowanie Doroslych, Wroclaw, Zaklad Narodowy Imienia Ossolinskich, 1966, p. 36.

[6]The Polish term praca kulturalno-oswiatowa does not coincide exactly with the term adult education as it is commonly understood in North America, since it does include broad activities of a variety of cultural, political and physical education organizations and associations. Inasmuch as it was possible to distinguish the activities discussed, the term adult education is used throughout this paper in the narrower sense for such activities as would be so termed in North America, while the term cultural work is used for the broader field when the finer distinction was not possible (this term does include adult education). Similarly, the term adult educator is used to refer to those active in the narrower field of adult education, while the term cultural worker is used to cover those engaged in the broader field (thus it does include adult educators). Recently, the term wychowa doroslych (literally education of adults) is gaining acceptance in Poland to denote adult education in the narrower sense.

[7]Kazimierz Wojciechowski, "Stvrtstorocie Osvetovej Prace v Ludowom Polsku," Osveta: Casopis pre Otazky Mimoskolskej Vychovy, No. 1, (1970), p. 43.

[8]Ibid., p. 44.

[9]Zygmunt Garstecki, "Ksztalcenie i Doskonalenie Kadr Kulturalno-Oswiatowych," Oswiata Doroslych, vol. 13, No. 1, (1969), p. 2.

[10]Leszek Skonka, "Przygotowanie Andragogiczne Pracownikow Oswiaty," Naucziciel i Wychowanie, No. 2, (March-April, 1968), p. 60.

[11]Wojciechowski, op. cit., No. 2, (1970), p. 19.

[12]The periodization of post-war development of cultural work has been outlined, among others, by Ryszard Wroczynski, "Oswiata Doroslych w Okresie Dwudziestolecia Polski Ludowej," Kwartalnik Pedagogiczny, vol. 9, No. 1, (1964), pp. 68-92 and by Kazimierz Wojciechowski, "Oswiata Doroslych w XX-leciu Polski Ludowej," Oswiata Doroslych, vol. 8, No. 3, (1964), pp. 113-119, No. 4, (1964), pp. 178-187, and No. 5, (1964), pp. 242-251.

[13]The reader has to keep in mind that in spite of the liberalization following 1956, which also had its fluctuations, and the increasing professionalization and research basis for adult education, the ultimate ideological and political control of adult education is vested in the United Workers Party, (the Polish Communist Party), although seemingly not in such a flagrant way as is the case in East Germany and Czechoslovakia.

[14]Wojciechowski, in Osveta, op. cit., No. 1, (1970), p. 45.

[15]Marek Cwiakowski, "O Sociologii Povolania Osvetoveho Pracovnika," Osveta: Casopis pre Otazky Mimoskolskej Vychovy, No. 1, (1970), p. 15.

[16]The term professional is used throughout this study in the common Central and East European meaning, i.e., a full-time employee in the field with either university or secondary level specialized training.

[17]Wojciechowski, in Osveta, op. cit., No. 2, p. 19.

[18]Cwiakowski, op. cit., p. 15.

[19]It is interesting to note, however, that in a survey of directors of adult education institutions throughout Poland conducted in 1961, almost 10 per cent, or 10 of the 105 directors had no party affiliation and just over 16 per cent, or 17 of the directors were members of the peasant party. Tadeusz Golaszewski, Pracownik Kultury: Osobowosc, Rola Spoleczna, Klasyfikacja, Warszawa, Wydawnictwo Zwiazkowe, 1961, p. 55.

[20]Cwiakowski, op. cit., p. 16.

[21]Loc. cit.

[22]E. Mazurkiewicz, "Kultura Prace Osvetovych Pracovnikov," Osvetova Prace, vol. 17, No. 16, (1963), p. 316.

[23]Golaszewski, op. cit., pp. 144-160.

[24]Ibid., pp. 161-164.

[25]Kazimierz Wojciechowski, "Cwiercwiecze Oswiaty Doroslych w PRL: Dorobek i Widoky Dalszego Rozwoju," Oswiata Doroslych, vol. 13, No. 8, (1969), p. 462.

[26]His study, Pracownik Kultury: Osobowosc, Rola Spoleczna, Klasyfikacja (The Cultural Worker: Personality, Social Role, Classification), op. cit., has been carried out over several years during the late 1950's in a form of detailed study of one specific institution in Warsaw and a broad study of 100 cultural workers in all parts of Poland. For the purposes of his study Golaszewski defined cultural workers as either cultural-educational workers (adult educators) or cultural-artistic workers. Librarians and teachers in schools for adults were excluded from this study.

[27]Golaszewski, op. cit., pp. 52-53.

[28]Ibid., pp. 53-54.

[29]Ibid., p. 55.

[30]Ibid., pp. 56-57.

[31]Ibid., p. 57.

[32]Ibid., pp. 16-24.

[33]Skonka, op. cit., p. 63. This situation is not confined to Poland; rather, it seems to be a world-wide problem of adult education, evident even in North America which has the widest provision of training opportunities for adult educators.

[34]Wojciechowski, "Cwiercwiecze Oswiaty Doroslych...," op. cit., p. 462.

[35]Skonka, op. cit., p. 63.

[36]Wojcicky, Adult Education in Poland..., p. 58.

[37]The Polish term refers to "complete higher education" (wyksztalceni wyzsze pelne). This term designates completion of a masters program.

[38]The Polish term refers to "incomplete higher education" (wyksztalceni nepelne wyzsze). This term designates higher education below the masters level (bachelors degrees were recently abolished in Poland).

[39]Adapted from a summary of qualification requirements prepared by Stanislaw Trandziuk, in Podstawy Prawne Dzialalnosci Kulturalno-Oswiatowej, Warszawa, Wydawnictwo Zwiazkowe CRZZ, 1969, p. 79.

[40]Garstecki, op. cit., p. 3.

[41]Adapted from Trandziuk, op. cit., p. 176.

[42]Kazimierz Wojciechowski, "O Pracy Naukowo-badawczej Samodzielnego Zakladu Teorii Oswiaty Doroslych na Uniwersytecie Warszawskim," Oswiata Doroslych, vol. 13, No. 3, (1969), p. 167.

[43]Adapted from Czeslaw Maziarz, "Z Prac Biezacych Katedry Teorii i Organizacji Pozaszkolnej Oswiaty Rolniczej SGGW," Oswiata Doroslych, vol. 13, No. 5, (1969), pp. 295-297.

[44]The criteria for assessing "acceptable moral standard" are not defined in the regulations.

[45]Trandziuk, op. cit., pp. 176-177.

[46]Eugeniusz Drozdowsky, "Nowe Studium Kulturalno-Oswiatowe i Bibliotekarskie," Oswiata Doroslych, vol. 14, No. 8, (1970), p. 502.

[47]Trandziuk, op. cit., pp. 177-178.

[48]Ibid., p. 180.

[49]Ibid., pp. 181-184.

[50]A.G., "Roczny Kurs Kwalifikacyjny," Kultura i Zycie, No. 5, (1970), p. 31.

[51]Garstecki, op. cit., p. 3.

[52]Maria Roerichowa, "Doskonalenie Pracownikow Kulturalno-Oswiatowych w Warszawie," Oswiata Doroslych, vol. 9, No. 8, (1965), pp. 401-403.

[53]Marian Grochocinski, "Doskonalenie Oswiatowcow TWP," Oswiata Doroslych, vol. 14, No. 6, (1970), pp. 323-325.

[54]Wieslaw Pasieka, "Z Dzialnosci Stolecznego Uniwersytetu Powszechnego TWP: Studium Oswiaty Doroslych," Oswiata Doroslych, vol. 12, No. 3, (1968), pp. 174-175.

[55]Grochocinski, op. cit., pp. 325-326.

[56]A letter from Jozef Jasklowski to Kultura i Zycie, No. 6, (1970), p. 28.

[57]Czeslaw Maziarz, "Pracownicy Kulturalno-Oswiatowy," in Podstawowe Zagadnienia Pracy Kulturalno-Oswiatowej, edited by Roman Rutkowski, Warszawa, Wydawnictwo Zwiazkowe, 1961, pp. 239-241.

[58]Poland was the first East European country under Soviet influence to reinstate sociological and psychological research after 1956 and for years kept its leadership position in these disciplines among East European countries. It is interesting that, as so often is the case during a period of darkness, during the dogmatic period of the early 1950's when empirical research was suppressed, historical research thrived.

[59]Wojciechowski, "O Pracy Naukowo-badawczej..." op. cit., p. 167.

[60]Kazimierz Wojciechowski, "Pedagogika Doroslych v Polsce Ludowej," Oswiata Doroslych, vol. 13, No. 6, (1969), pp. 323-329.

[61]Franciszsek Urbanczyk, "Pedagogika Doroslych w XX-leciu," Oswiata Doroslych, vol. 8, No. 5 and 6, (1964), pp. 229-235 and pp. 287-295. Thorndike's book was published under the title Uczenie sie Doroslych, Warszawa, Naukowe Towarzystwo Pedagogiczne, 1950. Urbanczyk could not list another important book as it was not published until 1966: K. Wojciechowski, Wychowanie Doroslych, Wroclaw, Zaklad Narodowy Imienia Ossolinskich, 1966, 593 pp.

[62]Kazimierz Wojciechowski, "Czym jest Andragogika," Oswiata Doroslych, vol. 14, No. 3, (1970), pp. 152-155.

[63]Ibid., p. 154.

[64]Lucjan Turos, Przedmiot, Problematyka i Metody Badan Andragogiki, Warszawa, Wydawnictwo Universytetu Warszawskiego, 1969, 100 pp.

[65]Czeslaw Maziarz, "Ankieta w Sprawie Rozwoju Andragogiki w l. 1966-1985," Oswiata Doroslych, vol. 13, No. 3, (1969), pp. 138-143.

[66]Thus for example Aleksander points out that although school teachers bear a considerable load of local cultural work, especially in rural areas, teacher colleges and universities do very little to prepare them for this task (Tadeusz Aleksander, "Ksztalcenie Pracowikow Kulturalno-Oswiatowych w Liceach Pedagogicznych i Studiach Nauczycielskych," Oswiata Doroslych, vol. 10, No. 2, (1966), pp. 105-109); Skonka levels similar charges against institutes of technology, engineering colleges and agricultural colleges, while he also claims that the number of present graduates in adult education is very small and that the graduates are not utilized to the best advantage in the field (Skonka, op. cit., pp. 64-65); and Jakubowski criticizes the present multiplicity of training provisions which are totally unrelated both in terms of organization and in terms of

method and content, and proposes the establishment of an integrated nation-wide system of full-time and part-time training (Feliks Jakubowski, "O Nowy System Ksztalcenia Pracowikow Kultury," Oswiata Doroslych, vol. 14, No. 8, (1970), pp. 449-455). Such or similar charges of course could be leveled against training provisions for adult educators in almost all countries where such provisions exist.

[67]Thus for example Grochocinski, op. cit., p. 327.

[68]Thus for example Jakubowski, op. cit., p. 449; Wojciechowski, "Cwiercwiecze Oswiaty Doroslych...," op. cit., p. 458; and Czeslaw Maziarz, "Prace Naukowo-Badawcze w Dziedzinie Oswiaty Doroslych w Katedrach i Zakladach Szkol Wyzszych w Polsce w Latach 1968-1970," Oswiata Doroslych, vol. 14, No. 9, (1970), pp. 535-539. It is interesting to note that even in East Europe with the predominant planned economy, Czechoslovakia is the only country with a comprehensive State Research Plan for adult education.

[69]Such an institute existed in pre-war Poland and was restored after the war only to be disbanded again during the dogmatic period of the early 1950's.

[70]This problem of identification with adult education is not restricted to Poland and can be found in most countries. The only country in East Europe with strong and functioning professional societies of adult educators, at both the state and the federal levels, is Yugoslavia.

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